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ABSTRACT

According to Jack Blaney, there are three basic learning modes, each with their own characteristics, requirements, and implications. While each is appropriate within the proper parameters, there is wide support in the adult education literature for the use of the collaborative mode in facilitating adult learning. An analysis of the works of several major contributors to adult education theory and literature reveals a series of accepted adult learning principles that can be implemented through the collaborative teaching-learning mode. In the collaborative mode, learners and teachers cooperatively determine the ends, means, and evaluation of learning. The learners' role is that of a voluntary member rather than of a student who is dependent on an agency or a teacher. These principles can be broadly categorized under the concepts of experience, democracy, continuity of experience, and interaction. Significantly, Malcolm Knowles identified these as the key concepts around which Dewey organized his philosophy. (KC)

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The Collaborative Mode In Adult Education: A Literature Review

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Introduction

Jack Blaney has suggested that there are three different modes of curriculum development. Each mode differs in its locus of curriculum decision-making authority, and each has distinct implications for the nature of other program development factors. In particular, the modes differ in respect to who has been granted authority and who has accepted the responsibility for deciding exactly what should be learned. Because of these differences, a central task of adult educators is to analyze and intelligently select from these respective modes in which each has its essential characteristics, requirements, and implications for helping people to learn (Smith, 1976, p. 54).

These three modes of curriculum development are the Institutional, Shared-Membership, and the Individual. In the Institutional Mode someone other than the learner plans the curriculum. While the learner's needs, characteristics, and interests are examined, the learner does not assume an active role in determining what should be learned.

The Individual Mode is at the other end of Blaney's curriculum planning continuum. In this mode the learner has authority over the ends, means, and evaluation of his learning.

The third or middle mode is the Shared-Membership Mode. Here the learner and teacher cooperatively determine the ends, means, and evaluation of learning. The learner's role is that of a voluntary member rather than of a student who is dependent on an agency or a teacher. Ideally, in this mode

Each learner participates in deciding ends and means and in

> determining the worth of the group's joint efforts. The learners, then, are not dependent upon some institutional authority, but together with any teacher-member shape the rules that may guide their membership behavior. Neither teacher nor learner acts unilaterally in setting objectives or procedures. (Blaney, 1974, p. 17)

The type of curriculum mode which is utilized has implications that affect other program variables. To be efficiently and effectively implemented, each mode necessitates a compatible approach toward objectives, methods and techniques, the role of the teacher, the role of the learner, the evaluation system, and the emphasized conditions for learning. Because of these differences, because learners and teachers differ in their optimum mode, and because situational factors may influence mode selection, Blaney contends that there is no universal mode to satisfy everyone's point of view.

While recognizing that situational factors may periodically demand one specific mode, literature in the field of adult education, however, supports the Shared-Membership Mode and its characteristics as generally the most effective and appropriate mode for teaching adults. The roots for the Shared-Membership Mode, i.e., the collaborative method, run deep in adult education's history and continue to prosper today. Major leaders in the field have advocated this mode, and support for this mode in adult education can be traced through the writings of such prominent adult education leaders as Eduard Lindeman, Paul Bergevin, J. Roby Kidd, Cyril Houle, Malcolm Knowles, Alan Knox, and Paulo Freire.

Major Contributors to the Collaborative Mode

Amidst the literature about adult education a few giants stand out with a timelessness that should make them continuing favorites. One

such giant is Eduard Lindeman (Verner, 1960, p. 169). In The Meaning of Adult Education, Lindeman interpreted and applied John Dewey's ideas for active learners to adult education. Partly as a result of this work, "Dewey's thought pervades so much of the field of adult education that it is now virtually taken for granted" (Houle, 1972, p. 256). Dewey provided a strong footing for the collaborative mode in public schools. Similarly, Lindeman provides the firmest roots in adult education for the articulation of a comprehensive philosophy supporting the collaborative mode.

For Lindeman (1961) "the key word... was always participation" (p. xvi). Education is not merely a preparation for a enigmatic future, but rather education is life. Change results from activating life's experiences. "Experience is, first of all, doing something; second, doing something that makes a difference; third, knowing what difference it makes" (p. 87).

In acquiring experience, people do not discard their old patterns of behavior and adopt new ones. Instead, life is a successive valuation of experiences which encourages the combination of old and new patterns of behavior. These new synthesized behavioral patterns are in a perpetual state of flux and transition because of the continuous rate of technical, societal, and personal change. As a result, man is a changing organism involved in the incessant reflection upon one's experiences.

"Adult education is a process through which learners become aware of significant experience" (Lindeman, 1961, p. 109). Thus the educational resources of highest value are the learner's experiences

which are in themselves unique phenomenon resulting from that organism's mental interaction with any situation. Knowledge emerges from these experiences, and the recognition of significant experiences leads to evaluation. In this way education is life because "life is experiencing and intelligent living is a way of making experience an educational adventure" (Lindeman, 1961, p. 110). This focusing of the light of learning upon experience uncovers new meanings for life and new reasons for living (Lindeman, 1961, p. 110).

Lindeman (1961) contended that "the approach to adult education will be via the route of situations, not subjects" (p. 6). Since adult learners "are the least likely to be aroused by the rigid, uncompromising requirements of authoritative, conventionalized" (p. 19) schooling, the curriculum in adult education needs to be built around the student's needs and interests. Subject matter is then brought into this situation in which the primary importance is upon the learner and is put to work as needed.

Lindeman (1961) cautioned adult educators to avoid the conventional education's pitfalls "of indoctrinating students with a preconceived standard of what constitutes good" (p. 66), of assuming that subjects and teachers mark the starting point of learning, and of viewing knowledge as the composite experiences of others which are "neatly divided into subjects which in turn are parcelled out to students, not because students express eagerness or interest, but because the subjects fit into a traditional scheme" (p. 111). In short, "authoritative teaching, examinations which preclude original thinking, rigid pedagogical formulae—all of these have not place in adult education"

(p. 7)!

Lindeman (1961) concludes that

> Life is confronted in the form of situations, occasions which necessitate action. Education is a method for giving situations a setting, for analyzing complex wholes into manageable, understandable parts, and a method which points out the path of action which, if followed, will bring the circumstance within the area of experiment. Since that education is best which most adequately helps us to meet situations, the best teaching method is one which emerges from situation-experiences. Or, in Dewey's words, "The trained mind is one that best grasps the degree of observation, forming of ideas, reasoning and experimental testing required in any special case, and that profits the most, in future thinking, by mistakes made in the past. What is important is that the mind should be sensitive to problems and skilled in methods of attack and solution." (p. 115)

Adult education is thus in Lindeman's (1961) view the process of giving meaning to the categories of experiences. It is not a system for the classification of knowledge. Unlike the conventional educational system in which both the teacher and text attempt to make situations fit subject areas, adult education demands that subjects serve situations (p. 23). Learners in this process are not viewed as the repositories for dumping knowledge but rather as active participants who are capitalizing on their own practical experiences. Teachers are viewed as facilitators whose "function is not to profess but to evoke—to draw out, not pour in" (p. 119). They are charged with the task of "a lively and persistent taking into account of everything which conditions the individual's growth, particularly his social and physical environments" (Lindeman, 1956, p. 13.). Finally, if adult education is to achieve its aim of making education an arriving rather than a concluding venture, then "its promoters will do well to devote their major concern to method and not content" (Lindeman, 1961, p. 114).

Paul Bergevin also addressed the need for adult education to assist individuals in reaching their fullest potential within a democratic society. His "philosophy appears to owe much to Eduard Lindeman and John Dewey" (Smith, 1976, p. 26). Bergevin's deep concern for man's maturity and involvement in social institutions underpinned his educational philosophy "that puts the learner and his needs first and puts books, subjects, resources, buildings, planners, adminstrators, teachers, and the vast machinery of education in subordinate positions" (Bergevin, 1976, p. 141).

In A Philosophy for Adult Education, Bergevin (1967) discusses his beliefs concerning democracy. He defines a mature citizen as one who assumes as many responsibilities as he is capable of handling and who participates actively and constructively in many societal institutions. Education is a process for allowing citizens to develop their potential to the uppermost and to move from immaturity to maturity. "There can be little doubt that, if democracy is to survive, citizens must participate intelligently in the affairs of the various institutions that constitute democratic society. And intelligent participation is predicated on learning" (p. 35). Therefore, since democracy demands a constant flow of current informaton to its citizenry, continuous education in the form of adult education is a necessity.

Bergevin (1967) clearly supports the collaborative teaching-learning mode. He argues that while the traditional teaching-learning pattern views the learner as a vessel into which certain information is transferred (p. 89), "the programming of adult education activities should be a cooperative endeavor" (p. 168) in which

the learner is a full partner. To accomplish this and to solve the peculiar problems of the particular adults who are involved, learners are put first (p. 98) and programming begins "where the learners are environmentally as well as intellectually" (p. 125).

Emphasizing that people, not subjects, are taught, Bergevin (1967) stresses that subjects should be used as examples and vehicles of learning and that they are to be used for and partly controlled by the participants. In this manner, the educational system is adjusted and readjusted as often as necessary to people and their special needs. The learner becomes a person and is regarded as the chief reason for the learning program. Individual experience and ability are uncovered and utilized in planning and conducting the learning program most appropriate for that individual's learning style and needs (p. 92).

Bergevin (1967) supports an indigenous problem-centered curriculum with teachers acting a facilitators. "Adults become more interested in learning and are more likely to learn when they are dealing with problems and situations with which they are concerned and in which they can identify related needs" (p. 148). The teacher's task is to assist the learners in identifying meaningful adult learning situations, in defining learning needs, in setting educational goals, in assessing inherent resources, in locating appropriate adult learning sources, and in evaluating the extent of goal achievement.

Bergevin (1967), thus, outlines an educational philosophy which holds that

> Regardless of the scope or nature of the educational program the adult learner should truly become a participant—a person who is dynamically involved in the learning experience,

> sharing responsibility for it with the other learners. Passive listening by the adult learner is not enough. He should help those who are operating the educational enterprise to survey the need, organize the program, conduct the program, and finally, evaluate the results of the educational work done. (p. 140)

With the aid of several associates, Bergevin implemented his philosophy in a participation training approach known as the Indiana Plan. In Adult Education for the Church, Bergevin and McKinley (1971) provide additional support for the collaborative teaching-learning mode and additional linkage between adult education learning principles and this mode. Encouraging learner participation, they argue that learning is a personal thing which can be done with but not for people. Learning becomes personal when the learner is actively involved, recognizes his educational needs, and shares in the responsibility for the success of the learning experience (p. 34). Learners are more willing to act when they have a stake in the proceeding and when they feel that the program and objectives are theirs.

Bergevin and McKinley (1971) believe that the learner benefits greatly from sharing in the development of the program. Participation facilitates a learner's growth towards maturity and encourages growth in learner responsibility. A learning program which imposes excessive direction by a leader encourages excessive depending (p. 23) and thereby leads people towards immaturity (p. 38). On the other hand, "participation is an essential activity through which we can learn to take our share of responsibility" (p. 40) and through which the learner can voluntarily practice making mature decisions.

While qualifying that situational factors influence the application

of each educational mode, Bergevin and McKinley (1971) point out that informal education allows for a high degree of learner participation in the educational process. The following characteristics of this organized informal adult education are congruent with the collaborative teaching-learning mode:

1. Great flexibility and variety in procedures and resources are used.

2. The teacher or leader acts as a catalyst, a stimulator, and helper, a guide, a coordinator. He is not the "boss."

3. Each individual is a teacher-learner.

4. Direct participation by all, or as many persons as possible, is vital.

5. Sharing ideas, experiences, and information by all persons involved is necessary.

6. The content is based on problems and needs expressed by those who are involved.

7. Subject materials are a means, not the end.

8. Some informal education might be called incidental education.

9. We become involved because there is a demand or need put upon us by ourselves. Our goal is to satisfy that demand or need, not to get a grade.

10. To an increasing degree the participants determine the content, process, procedures, and resources.

11. The participants' evaluation is of great importance. (pp. 78-79).

Smith (1976) summarized Bergevin's response in the Indiana Plan to

the question of the conditions under which adults learn best. Broadly categorizing the answers, he wrote that adults learn best:

1. When They Accept Maximum Responsibility for Learning
2. When They Share in Program Development
3. When They Participate on a Voluntary Basis
4. When The Climate is Appropriate
5. When Appropriate Procedures Are Utilized
6. When What is Learned is Put To Use
7. When They Learn How to Learn. (pp. 27-29)

J. Roby Kidd (1976b) is an internationally renowned adult educator who has addressed the issue of curriculum planning for adult learners. In How Adults Learn, he argues that adult learning should be referred to as "mathetics" because this term shifts the focus of the educational activity from teaching to learning. Kidd's learner-centered curriculum design builds upon the experiences of the learner. In this process of learning,

> the learner opens up himself, he stretches himself, he reaches out, he incorporates new experience, he relates it to his previous experience, he reorganizes this experience, he expresses or unfolds what is latent within him. The critical part of the process of teaching learning is how the learner is aided to embark on this active, growing, changing, painful, or exhilarating experience we call learning. (p. 14)

In Kidd's (1976b) view the central purpose of learning is to assist the learner in "being" and "becoming" (p. 125). This can be accomplished by significantly involving the learner in the educational process and by delegating responsibility to the learner. On the other hand, if the learner is denied the opportunities to discover on his own and for himself, much of the satisfication of learning is dissipated (p.

136).

The teacher's task in mathetics is to enrich the total learning environment. The teacher's role is not that of "being but a repository of facts or ideas, ready to display them before others, but themselves taking little part except as transmitters. In such cases a tape recorder might do as well..." (Kidd, 1976b, pp. 269-270). Instead the teacher is charged with the responsibility of fostering an emotional and physical environment that is non-hostile, stimulating, reinforcing, welcoming, supportive, and primarily concerned with the welfare of the learner.

For Kidd (1976b) "the key to learning is engagement..." (p. 266). Engagement in adult learning is stimulated by the Three R's of relevancy, relationship (i.e., understanding of how learning relates to prior experience), and responsibility (Kidd, 1976b, p. 271). The teacher in turn facilitates engagement by counseling learners to assist them in making effective choices and by assisting learners in the planning of their own learning.

Kidd (1976) supports Carl Rogers' conclusion that evaluation must involve self-appraisal. Evaluation of learning should be related to the learner's specific learning objectives, should be ongoing, should be an appropriate type for the learning objective, and should involve some type of pre-examination so that a base exists from which growth can be measured. Finally, "if a primary learning objective is for the learner to become increasingly autonomous, to begin to take over direction of his own learning, then it is highly important that he take a share, if not complete control, of the evaluation" (p. 286).

Kidd (1976b) summarizes by asserting that curriculum planning for adult learning means several things.

> It means understanding the needs and interests of the learner, understanding the situation in which he lives, and the kinds of content that may serve his needs. It means a careful statement of objectives in a form that sets out the desired changes as well as the subject matter. It means selection of the precise learning experiences that may best accomplish these objectives. It assumes the fullest possible participation by the learner in curriculum building. (p. 278)

From his base at the University of Chicago, Cyril Houle has greatly influenced the direction of the adult education movement. In 1961 he introduced the concept of learning orientation. His initial research suggested that adult learners involved in continuing education can be divided into three groups. Goal-oriented learners take part in learning to gather knowledge that will assist them in accomplishing a goal. The activity-oriented learners participate in learning chiefly for social reasons unrelated to the purposes or content of the educational activity. The learning-oriented participate to quench their desire to know. Subsequent studies by Sheffield, Burgess, Grabowski, and Bosier have expanded these original three learning-orientation categories and have provided additional clarity to the concept of learning orientations (Burgess, 1971, p. 27). The concept of learning orientation, thus, suggests that since adults participate in continuing education for a variety of reasons, their needs and interests must be taken into account when designing educational activities. To coordinate each learner's orientation with meaningful educational objectives and successful learning episodes, collaboration between the educational agent and the learner is required.

In the Design of Education, Houle (1972) develops a comprehensive curriculum model. This model rests on the assumption that

> Education is a cooperative rather than an operative art... An operative art is one in which the creation of product or performance is essentially controlled by the person using the art... A cooperative art, though no less creative than an operative one, works in a facilitative way by guiding and directing a natural entity or process... The educator does not put ideas into the minds of learners nor does he give them skills or sensitiveness. Instead he helps them learn these things for themselves and, by the use of this art, facilitates the accomplishment of desired goals. (pp. 34-35)

Houle defines adult education as a process involving the mutual development of educational objectives by instructors and active learners. The instructor has the obligation of helping the learner understand the educational objectives and the program format and of providing opportunities for the learners to accept the responsibility for their own learning. As the learning program evolves, the instructor may be required to assist the learner in further clarifying or adjusting these objectives to better conform to the individual's dynamic learning needs. The final stage of this design is the examination of program by the instructor and learner to uncover possibilities for new educational activities.

Houle's (1972) program design model is rooted in Dewey's insistence that education be related to experience and in Tyler's four step model of defining purposes, screening data, producing specific objectives, and evaluating for future planning. While pointing out that no one method is inherently superior to all others, Houle repeatedly emphasizes that proper planning requires the educator to make a penetrating analysis of the unique characteristics of both the learner and the situational

factors in order to decide upon the most appropriate techniques and content for each learning episode. As the situational factors change, the ratio of learner vis-a-vis teacher authority varies. However, "the proper balance is most likely to be struck if the cooperative nature of education is manifest at every stage in the planning and execution of a learning design" (p. 164).

While Houle developed a general design with application for all levels of education, Malcolm Knowles developed a model based on the unique characteristics of the adult learner. Like the design of his mentor, Knowles' model emphasized collaboration in the teaching-learning transaction. Knowles labeled his design as an andragogical model.

Knowles (1973) offers "andragogy" as a term that is more appropriate to adult education than the term "pedagogy." While he is not delineating clear-cut differences between children and adults as learners, Knowles does sharply differentiate between the assumptions that are made about learners in the andragogical model and in the pedagogical model (p. 43). These assumptions are necessitated by individual maturation which steadily increases a person's need and capacity to be self-directing, to utilize experience, to learn for evolving social roles, and to organize learning around life problems.

Andragogical theory is based

> on at least four crucial assumptions about the characteristics of adult learners that are different from the assumptions about child learners on which traditional pedagogy is premised. These assumptions are that, as a person matures, 1) his self-concept moves from one of being a dependent personality toward one of being a self-directing human being; 2) he accumulates a growing reservoir of experience that becomes an increasing resource for learning; 3) his readiness to learn becomes oriented increasingly to

> the developmental tasks of his social roles; 4) his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation toward learning shifts from one of subject-centeredness to one of problem-centeredness. (Knowles, 1970, p. 39)

The andragogical model is a process model which focuses on providing procedures and resources for helping learners acquire information and skills rather than on concerning itself with transmitting information and skills (Knowles, 1973, pp. 102-103). This process involves the following seven phases:

1. The establishment of a climate conducive to adult learning. This climate should be friendly and informal with the physical environment encouraging the adult to feel at ease while the phychological environment causes the adult to feel accepted, respected, and supported (Knowles, 1970, p. 41). Proper climate setting is crucial to the model because without an environment which is conducive to learning the other elements in the process are jeopardized.

2. The creation of an organized structure for participative planning.

> A cardinal principle of andragogy (and, in fact, all humanistic and adult education theory) is that a mechanism must be provided for involving all the parties concerned in the educational enterprise in the planning. One of the basic findings of applied behavioral science research is that people tend to feel committed to a decision or activity in direct proportion to their participation in or influence on it planning and decision-making. (Knowles, 1973, p. 109)

3. The diagnosis of needs for learning. This process involves the adult learners in a self-diagnosis of their perceptions of the discrepancies between where they presently are and where they would like to be.

4. The formulation of learning objectives. While the exact nature of behavior defined in the objective may vary with the learning goal, the adult learners should participate in forming goals that are related to their self-diagnosed needs.

5. The development of a design of activities. The andragogical design involves choosing problem areas that have been identified by the learners through self-diagnosis, designing learning episodes based on the learner's experiences, and arranging these episodes in a sequence according to the learner's readiness. "Because adult learners tend to be problem-centered in their orientation to learning, the appropriate organizing principle for sequences of adult learning is problem areas, not subjects" (Knowles, 1970, p. 49).

6. The operation of the activities. Respecting the adult's self-concept of self-directivity, the learning-teaching transition is viewed as the mutual responsibility of learners and teacher. The teacher serves as a resource person, a catalyst, and a guide. Andragogy accepts the assumption that people can only help, not force, others to learn. (Knowles, 1970, p. 43)

7. The rediagnosis of needs for learning (evaluation). Since the judging of one adult by another is a sign of dependency and disrespect, andragogy supports a self-evaluation process in which the teacher assists the learner in gathering evidence for making an appraisal as progress towards educational goals and for rediagnosing a new cycle of learning. "So evaluation is a mutual undertaking, as are all other phases of the adult learning experience" (Knowles, 1970, p. 43)

Knowles, thus, offers a process teaching-learning model which is

designed for adults but which also has implications for the education of children. Its basic thrust is on the "almost universal initial need of adults to learn how to take responsibility for their own learning through self-directed inquiry, how to learn collaboratively with the help of colleagues rather than to compete with them, and especially, how to learn by analyzing one's own experience" (Knowles, 1970, p. 45).

Alan Knox has focused on the process of facilitating adult learning and on the process of evaluating continuing education activities. He believes that successful facilitators of adult learning understand and bring together what is to be learned, the learner, and useful procedures for helping learners build on their present competencies to achieve their educational objectives.

The process of planning and guiding adult learning is a collaborative venture which involves the five broad components of learner characteristics, awareness of setting, setting objectives, designing and carrying out learning activities, and evaluation. The goal of this process is to identify educational gaps that exist between the learner's actual present behavior and a more desirable behavior. After the gaps that can be ameliorated by continuing education have been identified and after adjustments have been made to the learning environment, priorities which are based on the learner's expectations are set. These priorities serve as the basis for selecting objectives upon which to focus continuing education activities. Learning activities that fit the learning style of the individual learner are then designed and conducted for the high priority gaps.

The final step in this facilitating of adult learning is

evaluation. Evaluation is a process in which "judgements are made by the learner himself and by those who try to facilitate his efforts. The main type of judgement is a comparison between expectations and performance" (Knox, 1976, pp. 104-105).

Paulo Freire is an international adult educator supportive of the collaborative mode who is currently receiving much attention. Friere worked with the peasants of Latin America, and his philosophy is heavily influenced by Latin America's historical social class rift and by Marxist literature. Freire believes that the poor have been denied their basic human rights as a result of being oppressed by the upper classes and that the poor can achieve their humanization be becoming aware of their selfhood, looking critically at their social situation, and taking action to transform their society. By identifying and discussing their common problems in a dialogical encounter, the poor can help educate each other and pave the way for meaningful social change.

The plight and dehumanization of the poor stem from their oppression. The oppressed have been alienated from their own decision making and convinced of their intrinsic inferiority. Their oppressors have propagated a system of myths which support the status quo and discourage any questioning of the Establishment. Society's entrenched institutions promote and perpetuate these myths. Once indoctrinated by these myths, the unorganized oppressed accept the values of their oppressors and seek to emulate them. Accepting the mythical belief that the estabished system offers them security, the oppressed fear freedom and are afraid to risk change. Overwhelmed by the force of their restricted situation, the oppressed withdraw into the syndrome of a

theme of silence. The oppressed thus become objects who are acted upon and who fatalistically accept their exploitation.

Education has been a major institution for perpetuating the oppressor's dominance. Education is never neutral. It is either an instrument to facilitate conformity to the logic of the present system or a process for helping people to deal critically with the realities of their world. To subjugate the oppressed, the oppressors implement the banking concept of education. This teacher-centered technique encourages authority and dependence by misconstruing knowledge as a gift to be bestowed by a superior elite of trustees upon a manageable group in the form of selected deposits. By undermining the creative powers of the oppressed, education becomes a tool for "indoctrinating them to adapt to the world of oppression" (Freire, 1970, p. 65).

The ending of dehumanization requires that the oppressed become conscious of their domination and fight to end it. Rehumanization is an educational process accomplished through a "humanizing pedagogy in which the revolutionary leadership establishes a permanent relationship of dialogue with the oppressed" (Freire, 1970, p. 55). Rejecting the banking concept, the leaders utilize problem-posing education to help the oppressed become learners capable of reflecting upon the incongruencies of their society. Unlike the banking concept which attempts to dupe and dominate the learner, this educational process attempts to demythicize society, open men's minds, and arouse their consciousness.

Freire's (1970) curricular process employs problem-posing education to encourage people to develop the ability to critically perceive the

world in which they exist. This method relies on dialogue between the teachers and learners to stimulate critical thinking, creativity, and reflection upon reality. In problem-posing education the teachers work "with, not for" (p. 33) the learner. By means of dialogue the oppressed "name" their world, and the learners and teachers exchange viewpoints. This process allows the educators to gain insights into the idiomatic meaning of the language and allows the learners to identify their thematic problems. After the themes have been identified, the teachers codify them and return them to the people as problems to be solved. Then an invigorating discussion of the problems allows the oppressed learners to simultaneously combine action and reflection. Emerging from their obsequiousness, the learners are able to generate new perceptions, develop new knowledge and themes to investigate, and nurture the critical consciousness that is a prerequisite to meaningful social change.

Thus, Freire views education as the vehicle for eradicating oppression and ignorance. His educational model which is based on a participatory approach is actuated by dialogue and communication. By means of the cooperative application of problem-posing education, the emerging leaders and the learners simultaneously find themselves in each other. Through the cultural synthesis of this educational model, the plans, goals, and actions of the leaders and learners become mutual.

Summary

According to Blaney, there are three basic learning modes. Each has its own characteristics, requirements, and implications. While each

is appropriate within the proper parameters, there is wide support in the adult education literature for the use of the collaborative mode in facilitating adult learning. An analysis of the works of several major contributors to adult education theory and literature reveals a series of accepted adult learning principles which can be implemented through the collaborative teaching-learning mode. These principles can be broadly categorized under the concepts of experience, democracy, continuity of experience, and interaction. Significantly, Knowles (1973) identified these as the key concepts around which Dewey organized his philosophy (pp. 68-73).

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